### CHJ HIGH HOLIDAYS CALENDAR 2014
#### Celebrating 50 Years of Humanistic Judaism

**Sept 24 (Wed.) 7:30 PM**  
**Rosh Hashanah Service (Oneg to follow)**  
Featuring Jeff Greenberg, flute, Judith Woolf, piano and Anna Slate, cantor

**Sept 25 (Thurs.)**  
**Rosh Hashanah Day Program**
  1:00-1:45 PM  
  **Young People’s Service**
  2:00-3:30 PM  
  **The Salami King and The Assistant Rabbi: The Development of Humanistic Judaism. Led by Cary Shaw.**  
  Jeanne Franklin, co-founder of CHJ, will answer questions about the humanistic movement and the beginnings of our congregation. Steve Ulman, CHJ President, offers further insights into our philosophy.
  3:45-4:30 PM  
  **Tashlich: Resolving to part with our bad ways at the bank of the stream. Led by Alan Katz.** (Gather at the far right corner of the parking lot)

**Oct. 3 (Fri.) 7:30 PM**  
**Yom Kippur – Kol Nidre Service**  
Featuring Kenneth Kuo, cello, Judith Woolf, piano and Anna Slate, cantor  
Speaker: Andree Aelion Brooks  
“Tracing the Seeds of Humanistic Judaism”

**Oct 4 (Sat.)**  
**Yom Kippur Day Program**
  1:00-1:45 PM  
  **Young People’s Service**  
  Featuring Marcia Kosstrin, Storyteller  
  “Elijah and the Hungry Clothes”
  2:00-3:00 PM  
  **Looking Ahead: Promises to Oneself. Led by Saul Haffner**
  3:15-4:15 PM  
  **Meditation Led by Gail Ostrow.** (Bring a pillow or mat if you like)
  4:30 PM  
  **Memorial, Closing and Havdalah Services**
  5:30 PM (approx.)  
  **Break-Fast**

* Childcare and supervised activities will be provided during the programs and services on September 25 and October 4. (Casual dress suggested for daytime programs.)
** Each Young People’s Service is roughly forty minutes long, and is appropriate for children age 4 to 14 and their families.
Location of High Holidays: Unitarian Church in Westport, 10 Lyons Plains Road, Westport, CT.  
Check the CHJ newsletter and [www.humanisticjews.org](http://www.humanisticjews.org) for updates, membership, and upcoming events.  
Doors open at 7:00 PM.
These ceremonies may be reproduced or used with the permission of CHJ and with appropriate acknowledgment.
CHJ’s High Holiday Theme

Celebrating 50 Years of Humanistic Judaism

As we at CHJ begin the celebration of the High Holidays in this autumn of 2014, excerpts from an essay entitled “The Reason for Our Existence,” published by Rabbi Sherman T. Wine* on the occasion of the 25th anniversary of the establishment of the Birmingham, Michigan Temple, provide a good entry into our own reflections. Where Rabbi Wine referred to that temple, we can substitute CHJ.

“...Was it possible to abolish prayer and worship and still create an institution with a clear Jewish identity? Out of the challenge to find an answer to this question came [the Birmingham Temple.] And the answer that emerged still defines the reason for our existence.

We succeeded because we said certain things that had never been said clearly in the North American Jewish community.

We said that there was no need for Jews to pretend to believe what they did not believe. There was no need to recite prayers that were meaningless simply because they were Jewish. There was no need to subscribe to convictions that were incredible simply because they were traditional. Our Jewish identity was not a function of any belief system. It was independent of any creeds. It arose out of family roots and family connection. ...

We said that there was no need to separate the secular and the religious. Congregations, Shabbat meetings, and holiday celebrations were not the sole possession of theistic people. B’nai Mitzvah ... were not, of necessity, attached to prayers and Torah readings. Religion was more than the worship of a god. It was in the broadest sense, a philosophy of life turned into the morality and celebrations of an organized community. Secular meant nontheistic, not nonreligious. ...

The warmth of belonging and solidarity is more likely to exist in a community where shared ideas and values bind people together than in a congregation that is a neighborhood convenience or a family inheritance.

We said that there was no need to lie to children. There was no need to assume that children required beliefs that we as adults no longer required. There was no need to teach children to believe what we knew they would ultimately reject when they grew up. The hypocrisy of well-intentioned parents was unnecessary. The greatest gift that we can give our children is our honesty and integrity. When mouth and action come together, healthy religion begins.

All these things we said we are still saying. They define the reason for our existence.”

*Rabbi Sherwin T. Wine (1928-2007) was the intellectual framer of Humanistic Judaism, founding rabbi of the Society for Humanistic Judaism, and founder of the International Institute for Secular Humanistic Judaism, as well as a prolific writer, speaker, and public figure. This essay was recently republished in the journal Humanistic Judaism (Volume XXXII) and is used with the kind permission of its editors and of the Society for Humanistic Judaism.
Congregation for Humanistic Judaism
Fairfield County, CT

Statement of Purpose

We are a welcoming, supportive community, founded in 1967, in which secular Jews and their
families can affirm, celebrate and enrich their Jewish identity and values.

We subscribe to Humanistic Judaism, one of the five branches of Judaism recognized by the
United Jewish Communities of North America. We are affiliated with the Society for Humanistic
Judaism and the International Federation of Secular Humanistic Jews.

Humanistic Judaism defined:

• A Jew is a person of Jewish descent or any person who declares himself or herself to be
a Jew and who identifies with the history, ethical values, culture, civilization, community
and experiences of the Jewish people. (Adopted by the International Federation of
Secular Humanistic Jews, October, 1988.)
• A humanist believes that each person, whether or not he or she believes in God, is
responsible for leading a moral, ethical life that will add to the greater good of humanity,
without reliance on supernatural forces or theological authority. Belief in God is a matter
of personal definition, personal conviction and personal practice.
• Humanistic Judaism combines the Jewish values of loving-kindness (Gemilut
Chassadim), charity (T'zedakah) and making the world a better place (Tikkun Olam) with
the recognition that the responsibility for putting them in practice lies in one’s own hands.

Congregation Practices:

Our community functions as a cooperative. Through Sunday School programs for our children
and diverse adult programs, we:

• Educate ourselves and our children in Jewish history, culture, tradition and values;
• Celebrate and observe Jewish holidays and mark important life cycle events in
meaningful, non-theistic ways;
• Engage in social action and community service;
• Explore philosophic and ethical issues in group discussion;
• Keep current on issues of concern to Jewish people and support Israel in its quest for
peace;
• Foster an understanding of Humanistic Judaism in the broader community; and
• Dedicate ourselves to creating a compassionate community whose members treat each
other with respect, dignity and caring.

(Excerpted from the CHJ Statement of Purpose, revised June 2002)
Dear Friends:

Shalom and welcome to the Congregation for Humanistic Judaism’s (CHJ) High Holiday programs. We’re happy to welcome back our members after the summer break and delighted to have so many guests celebrating with us.

We hope that the humanistic values and practices reflected in our programs resonate with your own contemporary definition of Judaism. An introduction to our philosophy and our community can be found in the booklets containing our High Holiday services. Feel free to pick up literature at our information tables, and please sign our guest book. For more information about CHJ, visit our website and find us on Facebook at the Web pages listed above.

While we take pleasure in offering these High Holiday programs to the greater community at no charge, we appreciate contributions to help defray our costs. Envelopes are available at tables just outside the auditorium, or contributions may be sent at any time to the address above. Any contributions will be credited toward future membership dues.

We hope you will consider joining CHJ. Inquiries can be directed to the CHJ information line at (203) 293-8867. Better yet, speak with one of our officers or members now.

Best wishes for a happy and healthy New Year.

Yours Sincerely,

Steve Ulman
President, Congregation for Humanistic Judaism
I. OPENING

Leader: Welcome to our Yom Kippur evening service, Kol Nidre. On Rosh Hashanah we expressed our search for transformation and renewal. We resolved to shed attitudes that no longer serve us and to cast off old habits that impede change. Many of us continued this soul-searching in the days that followed.

Congregation: Yom Kippur helps us experience our humanity, to find compassion for ourselves and for others. It creates a space in our lives for mindfulness, for us to be aware of our failings as well as our great capacity to forgive and begin again.

Greeting: Congregation President Steve Ulman

Leader: Now, before the Shofar sounds, let us be still within, and share in the spirit of our coming together.

Cantor & Shofar: תקיעה! תקיעה!

Leader: Let the Shofar call us to community.

Cantor & Shofar: תקיעה! תקיעה!

Leader: Let the Shofar call us to Yom Kippur.

Congregation: May my heart and mind be open to what this day asks of me.

Leader: Tonight, wherever Jews are, the sound of the Shofar echoes. It calls to our hearts, to our minds, and to our souls.

Congregation: It is a stirring sound, alerting us to the tasks at hand.

Leader: First, the Shofar says: Sh’ma - Hear! Be Still!

Congregation: This is a day when I should seek out quiet; this is a day when I am given a still place, a place kept apart from my busy days. This is a day when my true self is within reach.

Leader: Next, the Shofar says: Sh’ma – Hear! Pay Attention! On this day we take responsibility for our future.

Congregation: At this time of responsibility, let me pay attention.
Leader: Pay heed: to the sound of the Shofar on Yom Kippur Day. Pay heed: this is a day to bring your spirit to touch the world, a day to declare responsibility for your life.

Congregation: When I pay attention, I bear witness; When I bear witness, I take part in judgment.

Leader: Finally, the Shofar says: Sh’ma - Hear! Return! The sages said: Yat-zah, the going forth, is simple; T’shuvah, the returning, is difficult.

Congregation: Each year, we begin with a clean, bright new moment. By the time the year ends, threads of memory and desire have wrapped around us and trapped us in their complex webs. What we began with is long lost as our year ends; the sparks of that first bursting moment of light have been scattered throughout the moments of our lives.

Leader: Let us be still within when the Shofar sounds. Breathe of the spirit of our coming together. Breathe deeply of being at one with ourselves and of sharing the spirit of this time.

Congregation: In the stillness between each call, Let each breath bring me back to myself, Ready for the year which these moments begin.

Cantor & Shofar: T’kee-ah! שָׁבוּעַ She-va-reem! שָׁבְעֵה Te-roo-ah! תָּרוּעַ T’kee-ah! שָׁבוּעַ

[Music and Silent Reflection]

Leader: Together, let us affirm the values that guide us as we strive for renewal in the year to come.

Congregation: Loving life and its mysterious source with all our heart and all our spirit, all our senses and strength, we take upon ourselves and into ourselves these promises: to care for the earth and those who live upon it, to pursue justice and peace, to love kindness and compassion.
We will teach this to our children throughout the passage of the day as we dwell in our homes and as we go on our journeys, from the time we rise until the time we fall asleep.

And may our actions be faithful to our words that our children’s children may live to know: Truth and kindness have embraced, peace and justice have kissed and are one.

Marcia Falk, adapted

II. SHABBAT CANDLE LIGHTING

Leader: Tonight we celebrate both Kol Nidre and Shabbat. May the flames of these Sabbath lights illuminate our paths and help us to see the good we are capable of doing.

[Shabbat candles are lit]

All: Mah Yafeh Hayom

Mah yafeh ha-yom, shabbat shalom, (repeat) Shabbat, shabbat shalom (repeat 3 times) Shabbat, shalom.

(How beautiful is the Sabbath day, Sabbath peace.)

Congregation: A candle’s flame is a wondrous and mysterious thing. Though frail and easily extinguished, it has the power to light the darkness. A single candle flame can cast light where none has been. Its rays penetrate to hidden corners. Its flame can open a world enveloped in blackness. Yet, we are aware of the flame’s limitations. A slight breeze can extinguish the light and cast us into darkness.

Leader: We might be compared to a flame in our fragility. A human being is a minute entity in the vast universe. Our physical power is slight. Yet a single human act of kindness or love illuminates like the candle’s flame.

Leader: One person has the potential to push back the darkness, to bring clarity where none has existed. We change the world through the actions of individuals. I bear responsibility as a Jew and as a humanist to do my part to make the world as I wish it to be. Reflection is only the first step in the process of change. I must ask myself what I can do, what actions can I take to make this a better world for all humankind.
Radiant is the light in the world.
Radiant is the light within each of us.
Radiant is the light of life.
Radiant is the light of Shabbat.

May I become at all times, both now and forever
A protector for those without protection
A guide for those who have lost their way
A ship for those with oceans to cross
A bridge for those with rivers to cross
A sanctuary for those in danger
A lamp for those without light
A place of refuge for those who lack shelter
And a servant to all in need.

Tenzin Gyatso, the 14th Dalai Lama

III. TORAH CEREMONY

Cantor: Let the Shofar call us to the Torah.

Cantor & Shofar: תֵּקָע ה! T'kee-ah!

Leader: For over two and one-half millennia, the Torah, or Five Books of Moses, has been the keystone of Jewish life, the starting point of Christianity, and the background of Islam. Through the Torah we glimpse the experience of our own ancient family: their customs and laws; their mistakes and achievements; their understanding of the world at that moment in time. Although many centuries separate us from the events and beliefs of our ancestors, there is wisdom to be gleaned from their stories and inspiration from their courage.

For ceremonial purposes, Jews have continued to read from handwritten parchment Torahs in scroll form, housed in arks. Our Congregation has such a scroll, a Torah from Czechoslovakia, salvaged from the Holocaust. We feel honored to have this Torah as a permanent loan from a London synagogue that conserves such precious relics.

Please stand as the Torah is removed from the ark.

[Music]

Congregation: With Jews the world over, we read tonight to honor tradition and to connect us to the ancient Jewish text.

Leader: Please be seated.

As is traditional on Yom Kippur, our Torah reading tonight comes from the Book of Deuteronomy, chapter 30.
Deuteronomy, Chapter 30: 11-14; 19

11 For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

12 It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

13 Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?'

14 No, the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

19 I call heaven and earth as witnesses this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy offspring.

(The Congregation stands while the Torah is returned to the ark and is then seated.)

Commentary: David Shafer

IV. KOL NIDRE

Leader: At this most solemn time in the Jewish calendar, we assemble to listen to Kol Nidre. The words of this ancient invocation, still recited in its original Aramaic, are barely understood, their precise meaning unclear even to modern scholars. The purpose of the prayer and to whom it was addressed remains a mystery. Yet its haunting melody and the atmosphere of expectation, hope, and release that it brings cannot be denied.

As we listen to Kol Nidre, let its sound reach to the center of our beings; let its melody sink to the depth of our souls.

Music: Kol Nidre (Max Bruch)
Reader 1: Above the mournful chanting,  
Rise the fuller-sounded wailing  
Of the soul’s most solemn anthem.  
Hark! the strains of deep Kol Nidre—  
Saddest music ever mortals  
Taught their lips to hymn or sound.

Reader 2: Who has ever heard Kol Nidre  
Gushing from the human breast,  
Rising, falling, as the ocean  
Lifts the waves in joy or fear.

From time’s ocean has it risen;  
Every age has lent a murmur,  
Every cycle built a wall;  
Every sorrow ever dwelling  
In the tortured human heart,  
Tears and sighs together swelling,  
Answer for the pangs of the ages.

Reader 1: Who can hear this strange Kol Nidre  
Without dropping in the spell?  
Lift the vestige of the present,  
Link the momentary fleeting  
Of the evening with the past;

Dwell a spirit in the ages,  
Living in the heart of time:  
Lose the sense of outer worlds,  
Soul alone in endless time,  
Breathing but the breath of ages.

M. Artz, adapted

Leader: In listening to the Kol Nidre melody, we experience in our innermost hearts the torment of our disappointments and losses, our broken vows and resolutions. It is a reminder of the distance between what we are and what we wish to be.

Reader 2: In order to change things in the world, we must understand the limits of the world; in order to change things in ourselves, we must know our own limits.

Congregation: Which of my aspirations are unrealistic?  
Which of my promises cannot be fulfilled?  
Let me remove my commitment from that which no longer nourishes my soul.  
Let me give my energy and my will to those deeds that will help fulfill me, and that will help the human race to thrive and survive.
Leader: The ancient prayer of Kol Nidre at the heart of Yom Kippur is also at the heart of our humanism. It is not about punishment for vows broken, but about our fallible humanity.

Reader 2: Our ancestors understood that we needed escape clauses—especially for contracts between oneself and one’s own soul. Our ancestors knew that a person might vow that which could not be performed; might promise that which could not be fulfilled; might, with all good intentions, make an oath which could not be kept.

Congregation: Have I fulfilled all that I have vowed?

Reader 1: Judaism recognizes our humanity in our capacity for error, and in our willingness to forgive the errors of others and to correct our own mistakes.

Congregation: Who among us has never been in error?

Reader 1: Because we recognize our own limitations, we can feel compassion for all people. Because we recognize our own fallibility, we can feel connection with all people. In that compassion and that connection lies our strength.

Let us all first say, following the ancient tradition:

Congregation: I hereby forgive whoever has hurt me,  
Whoever has done me any wrong,  
Whether deliberately or by accident,  
Whether by word or by deed.  
May no one be punished on my account.

As I forgive and pardon fully  
Those who have wronged me,  
I shall seek out those whom I have harmed  
And ask them to forgive and pardon me  
Whether I acted deliberately or inadvertently,  
Whether by word or by deed.  
May I not willfully repeat  
The wrongs I have committed.

May justice rule the world,  
Bringing joy to the land, happiness to the nation,  
And renewed strength and light to our people.  
J. Leiser

Leader: In honor of the ancient tradition, please stand and recite:
Congregation: All forms of vows, oaths and bonds
Which I have uttered, taken, or bound myself to
From the last Day of Atonement unto this present Day of Atonement, Which
is now come unto us for peace,
May those of my vows between my soul and myself
Be no longer deemed as vows,
My oaths as oaths, nor my bonds as binding.
Be they all null and void;
They shall not bind, nor shall they stand.

Leader: And let us now add:

Congregation: The vows I made after the last Atonement Day
The oaths in my heart
I declared for my good:
Have I fulfilled them?
Have they changed my way of life?
Have they delivered me from error?

[Please be seated]

[Silent Reflection, with music]

Reader 3: Have we erred against life either willingly or unwillingly, knowingly or
unknowingly?

Congregation: Have we blocked our ears to the cries of children?

Reader 3: Have we closed our eyes to the desolation of earth’s creatures?

Congregation: Have we exploited the earth without thought for the future?

Reader 3: Have we been silent while wrongdoing succeeds?

Congregation: Have we refused to acknowledge our responsibility?
Have we said, “I’m only one person, how can I matter?”

Reader 3: Honest appraisal and renewed commitment can reclaim truth, set right the
world, and assure for our children a life of purpose and peace.

Congregation: Who will hear my regret?
Who will open my prison?
And release me from habit?
To whom can I raise my voice?

I make the vows,
I am the listener;
My own voice is heard
By my own soul.

Reader 3: Let us be silent for a few moments to reflect upon our vows. Which shall
we keep? Which shall we discard?
[Silent Reflection, with music]
Always we hope
someone else has the answer
some other place will be better
some other time
it will turn out.

This is it.
No one else has the answer.
No other place will be better,
and it has already turned out.

At the center of your being you have the answer;
you know who you are and you know what you want.

There is no need
to run outside
for better seeing.

Nor to peer from a window.

Rather abide at
the center of your being;
for the more you leave it
the less you learn.

Search your heart
and see
the way to do
is to be.

Lao Tzu

V. THE MEANING OF YOM KIPPUR

Leader: The days between Rosh Hashanah and Yom Kippur are for looking
deeply at reality, looking at the very roots of our lives and ways.

Congregation: On Rosh Hashanah, I am called to be conscious of how I was in the year
past;
On Yom Kippur, I am called to be conscious of how I may be in the year
to come.

Leader: The days between Rosh Hashanah and Yom Kippur are for making
resolutions for the year to come.

Congregation: When we are young, we learn by seeing things as separate.
As we grow, we learn to put things together;
we try to make unities, to see patterns;
to see beneath and beyond separate experience
to the unbroken wholeness of which everything is a form.
At the center of the Jewish virtue of Menschlichkeit – of humaneness – is this Jewish humanist vision of wholeness. We are menschlich when we can see more than what is in front of our eyes, when we can see beyond what is separate and of the moment, when we can see all the pieces, together. We are menschlich when we see our own lives as part of what is true of all of human experience. Seeing ourselves as connected parts of the whole of existence helps us to choose what is possible, what is fitting. Our best decisions come when we see the bonds between things. Our worst decisions come when we focus on the world—and ourselves—only as separate bits and pieces. Awareness of the whole gives purpose and strength to our actions.

Reader 4: Who are wise?
Congregation: They who learn from everyone.
Reader 4: Who are strong?
Congregation: They who conquer themselves.
Reader 4: Who are rich?
Congregation: They who are content with their lots.
Reader 4: Who are honorable?
Congregation: They who treat all people honorably.

For us as Humanist Jews, the focus of Yom Kippur is not so much atonement as “at-one-ment,” a time when we strive to return to being at one with our values, our ideals. At this moment, Jews around the world are gathering to pause and reflect, to remember and reconsider, to plan and to hope for the New Year just begun. This day is our time of “at-one-ment” with our highest values. It is time not only to understand our values but to incorporate them into our lives.

Reader 4: The Hebrew word t’shu-vah means “return” as well as repentance. In this quiet hour, we reflect on the meaning of our lives. Each of us harbors within a vision of our highest self, a dream of what we are and could become. May we pursue this vision and work to make this dream real. Thus may we give meaning to our lives.

An artist in the course of painting a picture will pause, lay aside the brush, step back, and consider what needs to be done, what direction to take. So do we on Yom Kippur pause to reflect. May this time help us to turn back to the canvas of life, to paint a portrait of ourselves as we would like to be.

Congregation: Looking inward, I see that there is in me much goodness. I yearn to use my skills and talents for the well being of those around me. Yom Kippur calls me to renew my vision, to fulfill the best that is in me. For the strength to do this, I look within myself and to the support of others.
Reader 4:  
*T'fee-lah* mans “self-reflection” in addition to prayer. On this day, we turn our gaze inward. Within we find the power and strength to learn from our personal past and to plan for the future.

*Tze-da-kah* means “charity” as well as turning inward. As Humanistic Jews we are not content with looking within, for only when our self-reflection leads to meaningful action in the world do we fulfill ourselves. The greatest charity is in service to others. Our families, our community, the Jewish people, the human family, the totality of existence – they shall be the soil in which we plant the seed of our renewed vision. *Tze-da-kah* is the right action that results from self-reflection.

Turning within, self-reflection and right action are the fruits of this day. In the light of love and the warmth of this community we gather to seek, to sustain, to share.

Let us then be mindful of the time. For, as Hillel said, “If not now, when?”

All:  
*Eem Ayn Anee Lee*

*Eem ayn a-nee lee, mee lee?  
Uo-kh’-she-a-nee l’ats – mee mah a –nee?*

*Eem lo akh-shav  
Ey-ma-tie? Ey-ma-tie?*

*If I am not for myself, who is for me?  
If I am only for myself, what am I?  
If not now, when?*  
(Adapted from the writings of Hillel, the renowned Jewish scholar)

VI.  
SPEAKER: Andree Aelion Brooks, “Tracing the Seeds of Humanistic Judaism”

VII.  
NIZ-KOR – We Remember

Leader:  
Niz-kor, the remembrance of our dead, began as a collective experience. It originated with a massacre of Jews in the Rhine Valley during the crusades, beginning in 1096 and continuing for 250 years through the pogroms and during the Black Death. In those times, the ceremony consisted of reading aloud the names of all the victims who had died at the hands of the Crusaders or mobs, or in mass suicides to avoid forced conversions.

The ‘memorbicher’ (memorial books) eventually contained thousands of names. If we were to add the names of all victims of hatred and racism in our own time, they would number tens of millions and would include people from every corner of the earth. We light this candle then, not only in memory of our own beloved, but of all those who have been robbed of their descendants and have no one else to remember them.  
Louis Untermeyer

(Memorial candle is lit.)
Reader 5: We remember now,
Those with whom we shared
Those that gave us strength,
Those we cherished,
Those we loved.
We remember them at daybreak
As the sun peaks over the distant horizon.

Congregation: We remember them at dusk,
When vision is difficult and shapes are poorly defined.

Reader 5: We remember them at the first signs of spring,
As the first blossoms bloom.

Congregation: We remember them in the stillness of winter,
As the stark branches are set against a cold winter sky.

Reader 5: We remember them when we are alone,
And afraid of tomorrow.

Congregation: We remember them at times of joy,
Wishing to share with them once more.

Reader 5: We remember them at times of difficulty,
Waiting for advice that does not come.

Congregation: We remember them always,
For they are part of us now.

Reader 5: In this temporal world, let us memorialize the good, the just, the caring.

Congregation: In this temporal world, let us memorialize the healers, the builders, the dreamers.

Reader 5: Let us memorialize the peacemakers, those who teach, those who nurture, those who love, those who share, those who identified with humankind, those who create for humanity.

Congregation: Such as these will live on in the land of the living
Even after they have left us.
So it has always been and so it will always be.

Leader: Let us pause for a moment to quietly think of loved ones who have died.
Call before you the face and the spirit of the dearest of them, as you best knew and best loved that person. Contemplate how that person’s presence in your life lives on in your heart.
[Silent Reflection, with music]

There are so many dead buried in my heart,
I can no longer keep track of them all,
and they can pull me ever harder toward them.
The dead are never dead;
We keep talking to them
and they keep talking to us.

J.A. Amato

Leader: May our bereavement for our loved ones who are no longer with us lead to an expansion of our compassion for all of life and of our passion for wonder in our relationships. May we pursue peace among the living. May we find inner peace, Shalom, in the acceptance of our loss, cherishing the memories of companionship which shall endure.

Congregation: May our community be a source of sustenance and support to all who mourn.

VII. CLOSING

Leader: Upon the Jews and upon all the nations
And upon all the disciples of truth

Congregation: To them and to you
For the New Year – Peace.

Leader: Upon the Jews and upon all
Who meet with unfriendly glances,
Sticks and stones and names
On posters, in newspapers, in books,
Curses chalked on walls and highways;
Children who are pushed out of classrooms,
Whom the hundred hands of the mob strike,
Whom jailers strike with bunches of keys and revolver butts.

Congregation: To them and to you,
In this place and in every place,
For the New Year – Safety.

Leader: Upon the Jews and upon all who live
As the sparrows of the streets,
Under the cornices of the houses of others,
As rabbits in the fields of strangers
Or on the grace of what the harvesters leave.

Congregation: In this place and in every place
To them and to you,
For the New Year – A living.

Leader: Upon the Jews and upon the nations,
Upon the children of the world
And upon the children of their children,
Congregation:  In this place and in every place,
To them and to you,
For the New Year and for every year – Life.

Leader: The task is difficult.

Congregation:  It is difficult to slow down, to be still, to listen to my inner self. Yet, on Yom Kippur, I am asked to accept the hard tasks of self-investigation, of self-judgment, and of choosing the proper actions that will help me grow in the fresh spirit of the year to come.

Reader 6:  Turn unto yourself,
And you shall be turned,
And your days renewed.

Congregation:  Like a sprinkling of clean water,
Like cool water to a dry mouth,
So shall we be clear and open,
And our days renewed.

P. Markish

Reader 6:  How can we free ourselves?
Yom Kippur gives us space.
It is for us a sanctuary.

Congregation:  In the stillness of the sanctuary, my inner self will find the vision and the power to shake off what binds me. I must avoid empty vows, empty commitments, empty promises.

Reader 6:  If we lack self-awareness, our vows will be empty.

Congregation:  I must commit myself to deeds as well as to words.

Reader 6:  We are known by what we do, as well as what we say.

Congregation:  I must sacrifice the comfort of what is familiar and blocks change.
I know what is right; let me act on that knowing.
The right action, or the way of error?
The decision is mine.

Cantor & Shofar:  T'kee-ah! 

Leader: The days of reflection are ending. The time to commit is now. As the Shofar sounds tonight’s final call, let us ready ourselves for a new beginning.

Cantor & Shofar:  T'kee-ah! 
She-va-reem! 
Te-roo-ah! 
T'kee-ah G’do-lah!
Congregation:
May we live up to our resolve.
May peace and kindness,
Graciousness, goodness,
Compassion and integrity
Flow among us
And all the communities of Israel,
And all the peoples of the world

All:
Hayamim Chol fim
Hayamim cho-le-fim
Shana o-ve-ret
Hayamim cho-le-fim
Shana o-ve-ret
Aval ha-man-gee-nah
Aval ha-man-gee-nah
Aval ha-man-gee-nah
Le-o-lam nish-e-ret. (repeat all)

(Days pass, years go by, but the melody goes on forever

All:
L’Sha-nah To-vah!
"Rosh Hashanah and Yom Kippur open our Jewish year with the most important message of Jewish history. Human dignity is not the gift of destiny. It is a human achievement, requiring courage and human self-reliance."

Rabbi Sherwin T. Wine, Founder of Humanistic Judaism, in *Judaism Beyond God*
Acknowledgments

Our services have always been prepared by Congregation members, who draw on previous services as well as upon diverse source materials. Two early service writers whose thoughts and words still resound were John Franklin and Harvey Sessler. More recent service writers, editors, and compilers have included Lesley Apt, Susan Boyar, Marilyn Brownstein, Bob Ginsberg, Lucy Katz, Marcia Kosstrin, Gloria Moldow and Cary Shaw. Among sources frequently utilized or adapted have been Rabbi Sherwin Wine’s *High Holidays for Humanists* and other writings, articles from the Society for Humanistic Judaism’s journal, *Humanistic Judaism*, writings by colleagues in sister congregations in the movement, texts from the Union of American Hebrew Congregations, such as the *Union Prayer Book* and *Gates of Repentance*, with their wealth of secular humanistic reflections, and wide ranging traditional and contemporary music, poetry, and prose. Unfortunately, after years of revision, many citations have been lost or distorted, and so we chose to omit most of them, with apologies to the known or unknown authors.

Rochelle Green

**Special Thanks To (among many others):**

- CHJ President: Stephen Ulman
- High Holiday Coordinator: Lesley Apt
- High Holiday Services: Rochelle Green
  - Consulting Editors: Marilyn Brownstein, Michelle Tomarkin
- High Holiday Logistics: Dana Preis
- Programming: George Rockmore, Barbara Gray, Edward Gray, Mitch Tilkin, Cary Shaw
- Musical Director & Pianist: Judith Woolf
- Cellist: Kenneth Kuo
- Flutist: Jeff Greenberg
- Cantor: Anna Slate
- Shofar: David Shafer, Hannah Ulman
- Torah Readings: Laura Snow, Andrew Snow, Relly Coleman, Andrew Coleman
- Torah Commentary: David Shafer
- Yom Kippur Speaker: Andree Aelion Brooks
- Young People’s Services: Jenny Ginsberg
  - Song Leader: Abby Ulman
  - Shofar: Hannah Ulman
  - Storyteller: Marcia Kosstrin
  - Shofar Presentation: David Shafer
- Workshops & Programs: Cary Shaw, Jeanne Franklin, Steve Ulman, Saul Haffner
- Taschlich Ceremony: Alan Katz
- Meditation: Gail Ostrow, Robb Sauerhoff
- Rosh Hashanah Oneg & Yom Kippur Break-Fast: Ellie Shafer, Marilyn Brownstein, Roberta Soucy, Fran Wilder
- Childcare: Abby Ulman, Nate Ulman
- Candelabra and Ark: Gary Frohnhoefer, David Dietz
- Program Cover Art: Barbara Gray
- Graphic design: George Ferris, Sheryl Baumann
- Membership: Beth Ulman
- Publicity: Steve Perlah, George Rockmore
- Greeters, Readers & Candle Lighters: too many to mention, but thanks to each of you!

The Congregation for Humanistic Judaism offers special thanks to the Unitarian Church in Westport for making it possible for us to use its lovely building for these High Holidays. We especially appreciate the opportunity to gather in its sanctuary, surrounded by the natural beauty of trees and sky. We want to thank the UCW clergy and staff who have been consistently gracious and helpful.